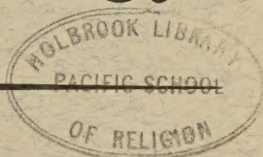


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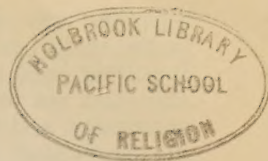
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Islam Today

J. H. HEWITT

(Comments on and Summary of the Proceedings of the International Islamic Colloquium held in Lahore, 29th December, 1957, to 8th January, 1958.)

The second International Islamic Colloquium, which was held in Lahore from 29th December, 1957, to 8th January, 1958, afforded the Government of Pakistan, under the auspices of the Punjab University, the opportunity of welcoming many eminent scholars in the field of Islamic and oriental study and offering them the generous hospitality of Lahore. Delegates from thirty-three different countries were present at the Colloquium, several of them holding responsible positions in the government of their countries and most of them being recognized scholars and leaders of thought. One looked forward to the Colloquium with anticipation as an opportunity of discovering what are the chief interests and concerns of the contemporary Muslim world.

It is obviously impossible to give in a short space an adequate account of the proceedings, but mention of one or two salient points under the various subjects may serve to give a general impression of the Colloquium, indicate the vigorous life that is to be found in the Muslim world today, and show where its chief interests lie. I shall limit myself in the main to a summary of the papers read by Muslim delegates.

The *Inaugural Address* was given by the President of Pakistan, Major-General Iskander Mirza. Quoting the philosopher poet Iqbal as saying that Islam stands between the Ancient and the Modern world, the President said that Islam is a living and dynamic force in the world today. Islam is not the name given to a personal or inner experience alone, but seeks to govern and direct the everyday life of both individuals and the entire human race. In so doing Islam has rejected the institution of an organized priesthood: but it is an irony of history that it has often fallen into the hands of priests. These priests are not the true scholars and saints which are the pride of Islam, but 'the half-baked and ill-educated mullahs who for centuries have monopolized the pulpit. The Mullah has woven into Islam a crazy network of fantasy and fanaticism' and has often made Islam 'the pliant handmaid of power politics'. But Islam is too dynamic and too eternal to be imprisoned in the requirements of

a passing age. Recognizing the need for a reorientation of ideas in the disturbed and fast-changing times in which we live, the President held that it is the human intelligence that is changeable, and not the basic and eternal propositions of Islam. New knowledge and thought should be used to throw new light upon the significance of Islam for the scholar, the scientist, the manual labourer, and the child at school so that they all may be able to 'derive guidance from their faith . . . without any conflict with the spirit of their times'. It is, in fact, Islam that can provide the principles of universality, fraternity, integrity, mercy, co-operation and goodwill which can prevent the present armament race between conflicting ideologies from ending in atomic smoke.

After the inaugural address papers were read on various subjects by Muslim scholars ; I shall note the more important points raised by these papers.

ISLAMIC CULTURE

Islamic culture is raised upon the faith of Islam and is based upon the teaching of the Quran. It may be described as the attitude of mind which arises from Islamic faith in God and in man. Since Islamic culture is inspired by this faith it is closely connected with the doctrine of *tawhīd* (Unity). Because they believe in the Unity of God, culturally Muslims form a single community, exhibiting moderation in character and a sober way of looking at life. Moreover, because of this belief in God, civilizations founded and developed by Muslims are neither purely spiritual and other-worldly, nor are they entirely materialistic. These are the two extremes that characterize other civilizations, but Islam has formed a balance between the two and has harmonized them. This harmonization is all part of *tawhīd*, for the unity of God and the Faith revealed in *one* Book is the basis not only of unity of law and religion but also of life and culture: it inspires belief in the essential unity of all mankind. There is therefore no exclusiveness in Islam, but a place for wide diversity within the common belief in the unity of God. There were said to be five criteria by which Islamic culture could be recognized and judged. These are:

- (i) Solidarity: the belief in *tawhīd* that inspires and manifests itself in all Muslim art and culture.
- (ii) Inter-relations: brotherhood is a well-known element in Islam.
- (iii) Equilibrium: Islamic culture is well balanced, covering all interests of life and is not easily overthrown by disaster.
- (iv) Respect for the freedom and dignity of man.
- (v) Dynamism and growth: it has the ability to adapt itself to changing conditions, to mould those conditions, and to hold together all that is best in the present as well as the past.

This may all be summed up by saying that one result of belief in the unity of God is a love for and interest in all creation: worship of the one God is an attitude in which cultural ideas can grow and flourish.

ISLAMIC CONCEPTION OF THE STATE

The principle of *tawhīd* also underlies the Islamic concept of state for all authority in the affairs of men (as indeed in all matters) belongs to God alone. Man is God's vicegerent upon earth. This vicegerency endues man with a dignity above all the rest of creation, but the ultimate authority rests with God. All man's activities and functions, including legislation and government, must 'lie within the limits prescribed by Allah'; failure on this score results in anarchy, war and disorder. This may be regarded as the ethical foundation of the Islamic concept of state. As to the economic foundation, God is the sole owner of all property and worldly belongings: man as His vicegerent 'is His trustee in administering and utilizing such property as may be in his possession, and is thereby bound to comply with all the duties of an honest and faithful trusteeship'. By *Zakat* (obligatory almsgiving for the benefit of the poor and needy), *Infāq* (spending in the way of Allah so as to extend social services and endow communal undertakings), and by the obligation of utilizing all one's possessions properly for one's own benefit and the good of others, Islam enjoins certain positive social obligations. As regards politics, the community is to be governed by a body that has been chosen by 'mutual consultation' and which acts for the whole community. This body has no sovereignty in the usual sense of that word, for all sovereignty is vested in God: it may only enjoin what is right and forbid what is wrong. Since this governing body is chosen or approved by the community, in obeying its commands a Muslim 'does in fact obey the commands of the community of which he is a member, and thus indirectly obeys God's commands'.

The rights of the individual within this community, and the corresponding duties, were the subject of a paper in which these rights were stated to be:

- (a) The right of self-preservation: protection of life and property must be afforded, and suicide is forbidden.
- (b) The right of education, for Islam is an enlightened religion dispelling ignorance.
- (c) The right of independent thinking, even if in exercising honest thought one commits an error of judgement.
- (d) The rights of women in marriage, social activity and the holding of property.
- (e) The rights of childhood.
- (f) Of servants.
- (g) Of neighbours, and finally even
- (h) Of animals.

It was natural that under the consideration of the Islamic concept of state some papers were read by Pakistanis, for it is a living issue in that country. The titles of two of them were 'The Islamic concept of state in Pakistan' and 'The idea of an Islamic Constitution'. These were attempts to state briefly how the teaching of the Quran and traditional Islamic concepts could be interpreted to meet the requirements of an Islamic country in the present world. Both the speakers (and one of them is a judge of the High Court) were agreed that the Quran is not a legal code and should not be studied as a book of legal doctrine. It does admittedly contain a few strictly legal provisions, which are confined to a small category of topics, but its main purpose is to specify certain 'fundamental principles which ought to govern collective conduct in the interests of integrating Islamic ideology into a definite way of life . . . such as could provide an essential basis for an Islamic polity'. (It should be noted in passing that, in direct contradiction, other speakers considered that the Quran does contain laws which govern every aspect of life.) Further the two speakers were agreed that in a modern state *Ijmā'* (the consensus of opinion among Muslims) could only be exercised through some representative assembly governing the country. One of them quoted Iqbal's words, 'The transfer of the power of *Ijtihād* (independent judgement) from the individual representative of scholars to a Muslim Legislative Assembly is the only possible form *Ijmā'* can take in modern time'. The other saw in *Ijtihād* the necessary 'principle of movement in Islam' by which the eternal principles enumerated in the Quran could be interpreted so as to apply to modern conditions of life, thus providing continuity in a constantly changing world. In his opinion an Islamic state is 'a human institution which must not, however, run counter in any way to the essential basic principles of Islamic polity'. The political and constitutional structure of an Islamic state might assume various forms, but certain basic principles would underlie the structure. These he enumerated as:

- (i) Sovereignty belongs to God alone, and so there can be no human dictatorship, absolute monarchy, or rule by a priestly class claiming infallibility in their interpretation of divine injunctions.
- (ii) The doctrine of the unity of God clearly implies the equality of all mankind, without considerations of race, tribe, colour, language or profession. A democracy is clearly envisaged.
- (iii) 'Mutual consultation among those who believe' is the means whereby decisions should be reached, but it is nowhere stated what the machinery for such consultation should be. There is large scope for development in Islamic forms of government, and 'the modern representative assembly elected on universal suffrage may be one such form'.

- (iv) Each individual, man or woman, has the right to hold property subject to the payment of taxes and charity and the principles of the laws of inheritance.
- (v) 'There is no compulsion in religion' and so there must be complete freedom to 'profess any particular faith or adopt any form of worship'. Minorities must have 'full protection of their culture'.
- (vi) 'Men and women have mutual rights against one another', so that women should have a voice in the representative assembly.
- (vii) The Quran enjoins justice, and no one is above the law: the independence of the Judiciary must therefore be a principle of the Constitution.
- (viii) The welfare, moral and material, of its inhabitants should be the first concern of the State, and to fulfil its responsibilities towards the weak and disabled it should have all the incidents of a modern Welfare State.
- (ix) The privacy and integrity of family life must be assured.
- (x) In international matters an Islamic State will observe all covenants and treaties that it has entered upon freely.

In conclusion, the Quranic regulations with regard to the laws of inheritance, and the provisions that are made in the Quran against the evils of hoarding, usury and profiteering, ensure that a country governed according to these principles will steer a middle path between the extremes of capitalism and communism, of anarchy and totalitarianism, and will avoid bitter class wars. While the regime of the first four (rightly guided) Caliphs approximated most closely to the ideal envisaged in the Quran, that relatively simple and undeveloped system cannot be slavishly copied in the much more complex conditions prevailing today. The principles enumerated must be worked out according to the temporal and social environment of each Islamic community. The fact that Muslims believe that the State itself is subject to the Divine Law is the highest guarantee for ensuring the fundamental rights of mankind.

THE MODERN CHALLENGE TO ISLAM

In considering the challenge of modern ideas and social values to Muslim society four papers were ready by non-Muslim delegates. One of these speakers was asked to withdraw his paper on the grounds that it dealt with political matters outside the scope of the Colloquium: this he did. A young Pakistani Muslim working in Turkey was also urged to withdraw his paper, mainly because he advocated a more critical analysis and appraisal of the life of Muhammad and the message of the Quran according to the principles of modern historical research. He

maintained that by applying an historical sense to the knowledge of the Quran and to the traditions a new understanding of their import and meaning will be acquired. In spite of his own emphasis upon the eternal nature of the Quran (which however was not 'revealed' until historical circumstances made its eternal meaning understandable) most of the Muslim delegates considered that such an approach would detract from the glory of the Holy Book. The reader refused to withdraw his paper because he is certain that the attitude which he advocated holds the key to the future and will one day be recognized and used by Muslim scholars themselves.

The attitude of the Muslim world towards Western civilization was analysed as :

- (i) Some Muslims oppose it because of its opposition, real or understood, to Islam.
- (ii) Some accept it wholeheartedly as containing nothing but good, and imitate it slavishly ; and
- (iii) Some accept the industrial and technological civilization, but believe it to be misguided in its moral and human aspect.

While accepting the benefits that accompany this civilization Muslims today tend to regard the civilization itself with fear and abhorrence: they consider that the civilization produces selfish, materialistically-minded individuals as contrasted with the Muslim individual who believes in Allah. Instead of chaste, home-loving women it produces women who neglect their husbands and children in the name of freedom and equality. Family life is thus disrupted, and crime and corruption increase in the community. The claims of justice and truth are also overlooked so that while nations and people say they want peace they are all the time preparing for war. Western civilization inculcates an unrestrained love of wealth which leads to all kinds of social and communal evils. One speaker, considering economy as the sinew of life, said that modern democracy 'has intentionally or unintentionally worked against the social ideals which it endeavoured to achieve'. He illustrated this point by saying, 'the state that controls the sinews of life has the right, when it wishes, to interfere in religion itself, which becomes dependent on the wish of the state. What other kinds of freedom are then left under democracy?' He claimed that since Islam constitutes a political as well as a spiritual unity it has laid the foundation of real democracy and preaches a social and spiritual life in which the individual can enjoy full freedom.

THE RÔLE OF *Ijtihād*

The consideration of the rôle of *Ijtihād* and the scope of legislation in Islam tended to be rather technical, but the paper of Abul Ala Maudoodi is worth summarizing. He was listened

to with rapt attention by the large crowd of visitors who were able to attend the Colloquium on Friday afternoon. Drawing attention to the need of belief in the sovereignty of God, and describing Islam as surrender to the law of God which has been communicated through the prophets, Maudoodi maintained that belief in the finality of Muhammad's prophethood was as fundamentally important in Islam as belief in the unity of God. All earlier teachings have been incorporated in those of Muhammad and no further revealed guidance is anticipated: this dispensation by Muhammad therefore constitutes the Supreme Law. This Law has been bequeathed to mankind in the Quran and through the Sunnah. Human legislation is not entirely ruled out but is restricted to the limitations prescribed by and under the Supreme Law. This Supreme Law may be applied to the varying circumstances and conditions of human affairs by means of Interpretation, Analogy, Inference, and Independent Legislation (*Ijtihād*). The purpose of *Ijtihād* is not to supersede divine Law by man-made law, but 'to understand that Supreme Law and to keep the legal system of Islam, in conformity with its fundamental directions, abreast of the conditions obtaining in the world from day to day'. He then enumerated certain qualifications requisite for law-makers engaged in this dynamic process of *Ijtihād*. These he stated to be:

- (i) Acceptance of the *Shari'a* and a 'sincere intention to follow it'.
- (ii) A proper knowledge of Arabic to enable one to understand the true meaning of the Quran and of the Sunnah.
- (iii) A knowledge of the Quran and Sunnah which will enable one to be conversant with the details and basic principles of Islamic Law.
- (iv) An acquaintance with the work of earlier Islamic jurists.
- (v) Acquaintance with the problems and conditions of life to which the *Shari'a* (law) is to be applied.
- (vi) 'Commendable character according to Islamic ethical standards.'

After a brief description of the technique of *Ijtihād* Maudoodi finished his paper with a section on how *Ijtihād* may attain the status of Law. These he enumerated as:

- (i) Consensus of opinion (*Ijmā'*).
- (ii) The adoption by a wide group of people of the verdicts of recognized jurists or groups of jurists, like the four recognized schools of law in Islam.
- (iii) The adoption by a government of any of these schools of thought.
- (iv) A State may empower an institution 'to legislate and it may pass a particular piece of *Ijtihād*'.

Apart from these four methods by which *Ijtihād* wins wide acceptance any opinion expressed by Muslim scholars remains simply a verdict (*fatwa*). There was nothing new in this paper, but it does present very clearly the viewpoint of the orthodox Muslim, and his attitude towards modernistic tendencies and the innovations of such groups and movements as the Ahmadiya.

ISLAM AND SCIENCE

None of the speakers on the attitude of Islam towards science admitted any conflict in Islam between religion and science, faith and knowledge, such as once disturbed Christianity in the West. Appealing to passages from the Quran and sayings of the Prophet (viz.: 'Consider what there is in the heavens and the earth', 'Only those of his servants who are possessed of knowledge fear Allah', 'O my Lord, increase me in knowledge', 'The best of prayer is the pursuit of knowledge', etc. etc.) many speakers stressed the fact that Islam commended scientific pursuits. It does not command 'blind faith' but is built upon the foundations of reason and knowledge. Following the saying that Muslims should seek knowledge even though it were in China, Muslim scholars travelled to distant lands and developed a love for geography: Muslims were the first people to use globes for teaching geography in their common schools. The love of truth and the consideration of observable facts and phenomena, which is the basis of scientific progress, is enjoined by Islam. The exact sciences, as contrasted with the speculative sciences, are the ones in which Muslims have made the greatest contribution to world knowledge. They include mathematics, astronomy, navigation, chemistry and medicine, and the beauties of architecture and design. Muslim scholars from the ninth to eleventh centuries did not unthinkingly adopt the knowledge of the Greeks and Romans, but in adopting developed them. At a time when Europe was hampered by ecclesiastical conservatism and a lack of scholarship the Muslim world was making rapid progress in the field of scientific learning. When this learning eventually reached and influenced the scholars of Europe it paved the way for the renaissance. As one speaker said, 'It is clear . . . that modern science owes its very existence to Islam. The new spirit of enquiry and the new methods of experiment, observation and measurement, on which modern science is based, are all contributions of those who followed the teaching of Islam'. Islam has therefore had a profound effect upon Western history and culture.

ISLAM AND SOCIETY

The doctrine of *tawhīd* was again mentioned as lying at the roots of Islamic social structure and laws concerning land tenure. Since God is the sovereign creator and owner of all things, no

individual can 'own' any property or belongings: he can only 'possess' them. It is incumbent upon him to put these things which he possesses, be they moveable objects, money, land or landed property, to their proper use for the good of the whole community. So long as he uses them correctly the State is obliged to uphold his possession of them. But if he neglects his duties and misuses his property the State has the right and duty to intervene so that the community at large may not suffer from his neglect.

ISLAM AND OTHER FAITHS

The attitude of Islam towards other faiths was described as one of toleration. There is 'no compulsion in religion' in Islam: the religion of Islam is not spread by the sword and there are no forced conversions. Muslims engage in *Jihād* (Holy war) not to make other people Muslims, but purely for self-defence and in order to protect the rights of those who are wrongly oppressed. Not only is the right of people belonging to other persuasions to worship according to their own tradition and beliefs recognized, but Islam was the first religion to contain references to other religions and to enjoin respect for their prophets, Abraham, Moses, Jesus and others. Because of the belief in 'peaceful co-existence . . . large non-Muslim communities continued to flourish even in areas of Muslim political domination', and were granted charters of liberty. This is quite in accordance with the true spirit of Islam which teaches peace with God and with other men, and stresses the basic unity of all mankind. In fact, by teaching the unity of creation, the unity of the human race, the unity of divine guidance through prophets recognized by different religions, and the unity of purpose, Islam laid the foundation for co-operation among all religions. In facing the differences that exist between Christianity and Islam one speaker named the Christian doctrines of the Divinity of Christ and of the Trinity, and also the question of whether the Gospel is something written about Jesus or God's message revealed through his words, as being the main causes of hostility between the two faiths in the past. He also mentioned the death of Jesus in this connection, and said, 'As for the crucifixion I personally feel deeply sorry that such a beautiful expression of human tragedy is not reflected in the Holy Quran. The idea of Christ's carrying his own cross is just inexpressibly sublime. I am not able to explain this matter'. But accepting the Quranic teaching as true he recognized the implication that 'Jesus being the embodiment of the Spirit from God . . . could not be killed or annihilated: he did not die because he possessed the ever-living spirit, God raised him up to himself'. There is much that is common to the two faiths, namely our belief in the one eternal and sovereign God, in the immortality of the soul, in human responsibility, in the moral and spiritual basis of life, the same guiding principles of both religions, the teaching contained at least in the synoptic

Gospels, the close connection in such theological matters as proofs for the existence of God. In view of this 'common ground' the speaker could see no reason why we should not work together in close harmony and co-operation, particularly in the face of the common danger of materialism. In this co-operation no undue concession should be made on either side in the matter of faith, but each side should attempt to understand more sympathetically the faith of the other. In our missionary work we should not attack the doctrines of the other faith, nor try to proselytize, but present the positive aspects of our own faith and study and recognize the spiritual assets of the other. Papers were also read which indicated that Muslims were glad, both as minorities and majorities, to be living peacefully alongside people of other persuasions and ideologies, particularly in Thailand and China.

ISLAM AND WORLD PEACE

The Colloquium finished with a consideration of Islam's potential contribution to world peace. The readers of some papers saw in this title an opportunity to use the floor of the Colloquium for political ends, but the view generally expressed was that the revitalized existence of Islam in countries as far distant as Morocco in the West and Java in the East itself constituted the greatest potential contribution to world peace. Islam is emerging as a power to be reckoned with, and its emergence is having a salutary effect upon the spirit of suspicion and enmity that exists between capitalism and communism. The United Nations Organization cannot by itself ensure peace, but many Islamic nations are joining it because it is the only organization at present available, and also because these nations believe that Islam alone can provide the necessary moral code to undergird its structure. Islam means peace: its doctrine of *tawhīd*, the sense of brotherhood and equality among Muslims, Islam's principles of justice, its spirit of toleration, are all substantial contributions to world peace. If anyone should remark, 'What about *Jihād*?' (Holy war), the answer is that war is not enjoined for aggressive purposes, or for the spread of Islam, but simply in self-defence and for the protection of oppressed peoples. It is for this reason, namely to help and protect oppressed people who have been driven from their homes and denied the rights of self-government, that Muslims are opposed to colonialism. It is surely not pure coincidence that the revitalization of world Islam has coincided with the establishment of several independent Muslim states who have obtained freedom from foreign rule and domination: Indonesia, Pakistan, Morocco to name only three. The hope was expressed that other countries too will soon find their independence and take their place in the world as free Islamic nations. Perhaps the time is not far distant when Africa too will become a Muslim country.

In conclusion, I should perhaps add that the above comments do not necessarily express my own views about Islam in its religious, political, historical or cultural aspects, nor in its relationship with Christianity. I have simply tried to state some of the more significant hopes, ideas and opinions that were expressed at the Colloquium.



There is a two-fold movement in the New Testament, of which Jesus is the meeting point. One is God-manward movement, and it implies the coming of God in our midst—the Emmanuel and the Word become flesh. The other is a man-Godward movement, implying that in Christ is summed up everything, and he is subjected to God so that God be all and in all.

The task is to preserve these two aspects without doing injustice to either. Our task would be easy if we undertook to paint the picture from one angle or the other. From the divine side the coming of God in the midst of men would mean that God uses humanity only as a means of facilitating his stay here. He indeed would be masquerading in human form . . . From the human angle the moral and spiritual growth of the man Jesus would be such that at some one time there would be perfect attunement between his will and God's. So much so that he would have become divine. Divinity in this context is an appendage to humanity, and the result is some sort of deification of the man Jesus. . .

Both of these approaches, logical though they are, create a system but lose the person. The task consists in retaining the person, which implies the safeguarding of the two sides of his personality.



The Resurrection is the point of perfect identification and unity between the divine and the human movement. It is where God and man are one. It is the point of perfect relation and communion. Standing at the vantage-point of the Resurrection, one can see the picture of a man moving Godward. Behind him follows the rest of humanity. He was with humanity as one of its members and had his conflicts, temptations and tensions. He overcame them and became one with his Father and now leads all humanity to be reconciled with him . . . But concurrently with this picture one sees the same man who faced God with humanity, now facing men as their Saviour and Lord. There is nothing between him and God. He is very God of very God. The Resurrection point reveals this strange unity which logical reason shuns as ridiculous and irrational. But the person of the Christ is the unity of these two dialectically opposed sides.

The Christ of the Quran

K. D. W. ANAND

The orthodox conception of Christ in Islam has been defined in the following words by Maulvi Hafiz Muhammad Idris :

The Muslims believe that Jesus was a chosen servant (*'abd*) of God, and was a true apostle. When his enemies wanted to kill him, God sent his angel Gabriel, who lifted him up to heaven alive without any injury done to him, and he now lives in heaven. 'God took him to himself' (Quran 4:156). When the Day of Resurrection will approach, he will descend from heaven and his descent will be at the Mosque of the Muslims. Then all the Christians who believe in the Trinity will surrender themselves to him, and like the Muslims, will accept him as God's chosen servant and apostle. He will kill the anti-Christ and the Jews, so that their claim that they killed Christ the Son of Mary and hung him on the cross, may prove false before the world.¹

This is a simple and straightforward statement of the Islamic conception of Christ. It contains nothing derogatory or disrespectful of the man Jesus, and yet there is a world of difference between it and the Christian idea of the nature of Christ. The question is often asked : how can this difference be bridged over ? Many have found this an impossible task, for they say the sonship of Christ can only suggest divine procreation. 'They (the Christians) say, The God of Mercy hath gotten an offspring! Now have ye done a monstrous thing! Almost might the very Heavens be rent thereat, and the mountains fall down in fragments, that they ascribe a son to the God of Mercy, when it beseemeth not the God of Mercy to beget a son!' (Surah 19:91-93) ; 'How when He hath no wife, can He have a son ?' (Surah 6:100) ; 'Say ; He, Allah, is One : Allah is eternal. He begets not, nor is He begotten ; and none is like Him' (Surah 112).

But is this all that the Quran, that infallible book of the Muslim upon which all Islamic dogmas are rigidly based, has to say about Jesus the Son of Mary ? Does it not contain any light on the mystery of the Incarnation which a Muslim reader may use for a better understanding of the nature of Christ ? 'This is far from

¹ *Da'wat-i-Islam*, p. 35 ; Jame' Ashrafiya, Lahore (translated from Urdu).

being a proposal to find proof-texts in the Quran for Christian quotation—a most precarious and unwise proceeding. Rather it means an open-hearted effort to understand the meaning of Christianity in the light of the fullest reckoning with some of the sayings of the Quran (regarding Jesus)¹.

It is an undeniable fact, which Muslim friends also accept, that there are certain sayings of the Quran which have not been treated clearly and intelligibly by Muslim commentators. The explanation for this, in many cases, is that these topics were taken over by Muhammad from other sources, irrespective of the real object of the original writers, and without understanding their intention. Even the best Muslim commentators on the Quran have experienced insurmountable difficulties in attempting to interpret these texts, largely because they were unfamiliar with the technical language of other creeds by which they can alone be explained. It may be that the Arabian Prophet honestly brought in these topics because he was struck and impressed by them, but was unable to see their real significance.

The purpose of this article is to draw out certain sayings of the Quran which a friend of the Muslims, seeking to explain a fuller idea of Christ, may use with some advantage.

1. One wonders whether the Muslim reader of the Quran understands what is involved in the Immaculate Conception of Jesus as recorded in Surah 19:19-22: 'He (Gabriel) said: Verily I am a messenger of the Lord to give thee a holy son. She (Mary) said: How shall I have a son, when man hath never touched me? And I am not unchaste. He said: So shall it be: Thy Lord hath said: Easy is this with me, and we will make him a sign to men and a mercy from us. For it is a thing decreed. And she conceived him.' No other prophet has thus miraculously entered the world. It may be said that Adam was created without father or mother, but such an act was necessary at the beginning of the human race. In the case of Jesus, as the Quran itself recognizes, we see God interrupting the course of nature and overriding the laws of procreation which He had Himself established, so that Christ might have a virgin birth. Such an act could not have been without meaning. To understand its significance, we must look at it in the context of St. Luke's Gospel, from which the idea incorporated in the Quran was no doubt taken by Muhammad: 'Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Most High' (Luke 1:31, 32).

2. Jesus is called the Word of God in the Quran. 'Verily, the Messiah Jesus, Son of Mary, is the Apostle of God, and His Word which He conveyed into Mary' (Surah 6:171). It is interesting to compare this title of Jesus with the titles given to other prophets in the Quran: Adam is called *Safi Ullah* (chosen of

¹ Kenneth Cragg: 'The Quran and the Christian Reader' (in *The Muslim World*, January 1957, p. 63).

God), Noah *Nabi Ullah* (prophet of God), Abraham *Khalil Ullah* (friend of God), Moses *Kalim Ullah* (speaker with God), Muhammad *Rasul Ullah* (apostle of God); but none of these titles indicate such a close relationship with God as *Kalimat Ullah* (Word of God), used of Jesus Christ. Some Muslim commentators have attempted to interpret the title as a term indicating the creation of Jesus by the 'command' of God, yet no Muslim would give the title *Kalimat Ullah* to Adam, who was created by God's command (Surah 3:52).

Moreover in the verse quoted above, it is stated that Jesus was the Word of God which 'He (God) conveyed into Mary', which indicates that the 'Word' existed before entering the womb of Mary. This title of Jesus can only be understood by a reference to the New Testament, where it is clearly stated that the Word is divine and existed with God before It became man, and by It God manifested Himself to the world. 'In the beginning was the Word, and the Word was with God, and the Word was God . . . And the Word became flesh, and dwelt among us' (John 1:1, 14); 'All things have been delivered unto me of my Father; and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal him' (Luke 10:22).

3. Another name given to Jesus in the Quran is *Ruh Ullah* (the Spirit of God). 'Verily the Messiah Jesus, Son of Mary, is the Apostle of God and His word which He conveyed into Mary, and a spirit (proceeding) from Him' (Surah 4:171). This name has again perplexed Muslim divines. To avoid the inference of the text, it is often said that if the term Spirit of God as applied to Jesus suggests His divinity, then we must likewise admit that according to the Quran Adam and other prophets are also divine; for the Quran says: 'God said to the angels concerning Adam, when I shall have completely formed him and shall have breathed my Spirit into him, do ye fall down and worship him' (Surah 15:29). It is difficult to see how this verse could suggest that Adam was divine since it does not speak of Adam as being the Spirit of God, but as one into whom God breathed His Spirit, just as divinity cannot be ascribed to Mary of whom the Quran says: 'And remember her (Mary) who preserved her virginity and into whom we breathed of our spirit' (Surah 21:91).

It is interesting to note that some Muslim commentators recognize a special quality in the term 'Spirit of God' which cannot be ascribed to a human person. Imam Razi for instance says: 'Jesus is the giver of life to the world', and one is inclined to think that Imam Razi was referring to the witness of the New Testament concerning Christ, namely: 'I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live' (John 11:25); 'The first man Adam became a living soul. The last Adam (Christ) became a life-giving spirit' (1 Corinthians 15:45). Another commentator, Baidhani, goes a step further in his interpretation of Surah 4:171, and says: 'This verse indicates

that Jesus possessed a Spirit proceeding from God, not medially but direct, both as to origin and essence, because he giveth life to the dead, and to the hearts of men'. A Bengali-Muslim publication, *Pacharak* of Posh 1307/1895, says: 'Jesus was not merely an earthly person; He was not born of carnal desire. He is a Spirit from heaven... Jesus came from the great throne of heaven, and, bringing to the world the command of God, has shown the way of salvation'.

If Jesus is called the Spirit of God in the Quran, and this Spirit was 'breathed into Mary' having 'proceeded' from God, it is hardly possible to use such terms of a mere human prophet. They point to the fuller teaching of the Gospels, where Jesus speaks of the glory which He shared with the Father before the world was. 'O Father, glorify thou me with thine own self with the glory which I had with thee before the world was' (John 17:5).

4. Yet another title given to Jesus in the Quran is 'Honourable in this world and in the world to come'. Muslim commentators see in this title an indication that Jesus Christ will intercede for sinners at the Last Day. Baidhani interprets the title in these words: 'The illustrious one in this world as prophet, and in the next as intercessor'. Another commentator, Zamakh Shari, in his *Al-Kashshaf* says the same: 'The office of prophet and supremacy over men in this world, and in the next world the office of intercessor, and office of rank in Paradise'. On the other hand there is not a single verse in the Quran where it is stated that on the Day of Judgement any other prophet will be deemed worthy of interceding for sinners. Even Muhammad himself did not claim this privilege. On one occasion some Arabs refused to go forth to war with him. It is recorded in the Quran that they came afterwards to him, saying: 'Ask pardon for us'. And the Prophet gave the answer: 'Who can have power over God on your behalf, whether He will give you some loss or whether He will give you an advantage?' (Surah 48:11, cf. 9:81). An interesting tradition supporting Jesus' intercessory function is quoted by Al Ghazali in his book *Precious Pearls*, where we find: 'Go to Jesus, on him be peace, for he is the truest of those who were sent as apostles, and who knew most God, and the most ascetic in life of them all, and the most eloquent of all in wisdom; perchance he will intercede for you'.

5. Lastly the Quran recognizes Jesus as the only prophet that was sinless. In doing so it has crowned all the honours it has bestowed upon Jesus; 'Verily I am the messenger of thy Lord to give thee a holy son' (Surah 19:19). When the Blessed Virgin Mary was born, her mother Anna said to God: 'I have named her Mary, and I take refuge with thee for her and her offspring from Satan the stoned' (Surah 3:31). Commenting on this verse Al Bukhari quotes the following tradition: 'The Prophet said, There is no son of Adam born except Mary and her son but Satan touches them when he is born, and he cries out from the touch of

Satan'. A variant form of this tradition is found in *Mishkatu'l Masabeh*: 'The Apostle of God said, Every child of Adam is at its birth struck in the side by the devil's fingers, except Jesus the Son of Mary. The devil meant to stick his fingers into his side, but stuck them in the membranes enveloping the foetus'.¹ While Muhammad's idea of the origin of sin cannot be equated with the Christian conception, the references quoted from the Quran at least indicate a recognition of what the New Testament has to say about the sinlessness of our Lord (Luke 1:35; John 8:46; 1 John 3:5; 1 Peter 2:22).

We will conclude by quoting some more words of Dr. Kenneth Cragg, words which may appropriately sum up the intention of this article²: 'When Moses, as recorded in Surah 20:10 and Surah 27:7, became aware of the fire in the bush he promptly proposed to his people that he might bring to them from it a brand or a torch by which he and they might find illumination. May it not be possible in the same manner to seek in the ruling ideas of the Quran that which may illumine both the meaning of Islam and the relevance of what Christians seek to say to Muslims?'

¹ Book I, Chapter 3, Part 1 and Book XXVI, Chapter 1, Part 1 (Matthew's translation).

² Op. cit. pp. 62, 63.



The Christ is the meeting-place of the eternal, the universal, on the one hand; and the historical, temporal and particular, on the other. The eternal by itself would be the ever-present ground of existence, and its relation to the particular modes of being would be general in the sense that the particular modes would not really count. The emphasis is on the common ground shared by all particular manifestations. The historical, on the other hand, would be marked out by its particularity and uniqueness and would stand in complete isolation from other particulars except that the spatial continuum might create an illusion of relatedness. The emphasis of the historical and temporal side is on particularity and individuality. The emphasis is on the difference and the uniqueness. This would be isolation and divorce from relationship.

The two by principle of mutual exclusion are half-truths and therefore distortions of truth. The two in relation would constitute the most decisive category. In the Christ the two meet in the way that neither does the eternal simply use the particular and the individual as means to an end, nor does the particular shine by its own solitary splendour. The two are related in such a way that in the higher unity of the person of the Christ the two are one without contradiction.

The Resurgence of Buddhism in Burma

G. P. CHARLES

Buddhism is one of the principal living religions of the world and a universal or international religion. It is claimed that there are nearly 500 million Buddhists and that they are found in all parts of the world. They are mainly found in the East, spreading from Ceylon to Japan. Buddhism is practically the state religion of Thailand, Burma, Ceylon, Tibet, Laos and Cambodia ; in these countries except for Tibet, the school of Buddhism is that called the Hinayana or the philosophic Buddhism. Mahayana Buddhism, also known as the popular Buddhism, is in vogue in Japan, China and Tibet.

Lord Gautama Buddha received his spiritual enlightenment in India, 2,500 years ago. From India Buddhism spread into the Far East. The missionary character of Buddhism promoted the rapid expansion of Buddhism. Brahmanism partly absorbed and partly swept away Buddhism from India, the land of its origin, leaving only a very small fraction of Buddhists in India. Yet Buddhism captured the nations of the East as no other religion has.

One of the causes for the rapid expansion of Buddhism in the East is the large part played by monasticism in the Buddhist way of life. Although a large percentage of Buddhists do not practise monasticism, it must be remembered that a good Buddhist is a monk or at least one who practises the severe austerities of the monastic way of life. There are many Buddhist monasteries and monks all over South-East Asia. In Thailand and Burma almost every male member of the family wears the yellow robe, enters a monastery and lives like a monk at least for a few weeks. It is said that at least one-third of the males in Tibet are monks and Tibet is ruled by monks. Usually the monk is a celibate except that in Korea and Japan there are sects of Buddhism which permit their monks to marry.

The monasteries of Buddhism are always schools where Buddhism is taught to children. Boys are initiated into Buddhism or confirmed as Buddhists very early in their lives. This is an important ceremony in which the boy comes to a monastery and learns to recite the rules and practises a life of meditation and poverty. During the ceremony he dons the

yellow robe and spends at least one night in the monastery. This monastic ideal in Buddhism has been a chief attraction of Buddhism in the East and particularly in Burma.

BUDDHISM IN BURMA

Although it is disputed whether Buddhism came to Burma during the lifetime of the Lord Buddha, yet it undoubtedly received missionaries in the days of King Asoka of India who was a great promoter of the Buddhist faith. Two Buddhist saints Sona and Ottana were sent to Burma by the President of the Third Great Buddhist Council held in the days of Asoka. Buddhism captured Burma almost entirely from those days.

The population of Burma is about 18 million and it is claimed that 90 to 95 per cent of the total population of Burma are Buddhists. The major race of Burma is called the Burmese and there are about 12 million of them ; among the other minor groups there are the Karens, the Shans, the Kachins, the Chins and the Mons. Among the Karens more than 60 per cent are Buddhists and among the Burmese and Shans nearly one hundred per cent are Buddhists.

It is also claimed that Burma has been associated with a very high standard and tradition of learning in the doctrines of Lord Buddha. Burmese kings have given full support and encouragement for the spread of Buddhism. The monks of Burma have from the beginning commanded veneration and respect for their profound learning in the Buddhist Scriptures.

In the days of the Burmese kings and before the British occupation of Burma, Buddhism was the state religion of Burma and the kings were called the Promoters of the Faith. In the days of those Burmese kings the monks were strictly controlled by a chief monk who was appointed by the king. The king was a head of the Buddhist Church and he had a personal chaplain who was the chief monk. It was the duty of this chief monk to prevent schism, to manage pagoda lands and to administer discipline among the monks. It is estimated that in the period of the Burmese kings there were over 90,000 monks.

THE DECLINE OF BUDDHISM

It is lamented by all good Buddhists that with the fall of King Thebaw and with the advent of British rule in Burma, Buddhism was in a neglected state. His Excellency U Win, who was the Minister of Religious Affairs in the Union of Burma and who is at present the Burmese Ambassador in the United States, in one of his speeches spoke as follows :—

‘Our religion has been in a neglected state for the sixty years since the overthrow of King Thebaw, Promoter of the Faith. The prosperity of a religion, as you are all aware, depends on the presence of a ruler, who is genuinely inclined to promote it. The

absence of such a ruler makes for the decline in religion in all its three aspects. When we were denied freedom, what was the state of our religion ? Sanghas (the Church) split up into different sects ; contacts between the Sanghas (clergy) and laymen were few and far between ; there was a dearth of learned men ; religious practice was neglected and darkness gradually fell on our Sasana (Teaching). It came to such a pass that the Buddhist got bewildered and became unable to sift the true from false. . .

‘ It is true that even after the fall of King Thebaw the Buddhist public endeavoured to promote the great religion as best as they could. Pagodas and monasteries were built, thousands of monks were well looked after, religious associations were formed and scripture examinations were conducted. Those good intentioned people carried on the noble work for over sixty years without the material support of the then Government. They were the real Promoters of the Faith in the absence of the Faithful Ruler. Now the circumstances have changed. Independence is once more restored and the Government is duly elected according to the constitution. It is but inevitable that the Government becomes the Promoter of the Faith, on behalf of the people who elect it.’

The Buddhists of Burma blame the British Government for being partly responsible for the decline of Buddhism in Burma. They say in all Buddhist circles in Burma that during the British regime Buddhism suffered a decline in many respects and claimed that there was a general deterioration in morality during this period because of the decline of Buddhism in Burma.

THE REVIVAL OF BUDDHISM

When Burma regained her independence, with the aid of the Government and through the inspiration of Buddhist monks and saintly Buddhists both in political and social life, there began a deep and vital revival of Buddhism. This revival has been supported by the general resurgence of Buddhism in Ceylon, India, Japan and other Buddhist countries. There is a world-wide revival of Buddhism of which the revival in Burma is a very strong link. The Government of Burma has girded itself to revive and revitalize Buddhism, and to help the Buddhist clergy in their effort to restore Buddhism in Burma from the decline which took place during the British rule.

The revival of Buddhism in Burma has been motivated by nothing short of a real earnest and spiritual longing of the inner man. During the last war when the Japanese had occupied Burma the country underwent a great deal of suffering. The revival of Buddhism has come about as one of the direct results of that suffering. The events that took place during the Japanese occupation of Burma showed very conclusively that human life on earth is fleeting, the powers of the earth are transitory and material wealth and prosperity are nothing but things that easily

pass away. During those days a rich man became poor overnight and a poor man became rich in the same way. The great powers of the world had collapsed like mud walls in an earthquake or flood. Human lives were lost by the thousands not only in the battle field but also in peaceful homes.

The questions that arose in the minds of everyone were 'Where is security?', 'Where can man find foundations that cannot be shaken?', 'Where is Life Eternal?' These questions continued to burn in the minds of everyone after the war had done its damage. The revival of Buddhism in Burma is an effort to find answers to these perplexing questions of life.

The revival of Buddhism in Burma has been evidenced by the very great increase in the number of worshippers at the pagodas on sabbath days and on festival days. Buddhist festival days which before the war were mostly for fun and material enjoyment, are now marked with an increase of spiritual observances and devotion. The revival is further evidenced by the fact that the sabbath and lenten days are observed with greater zeal and piety. Public and street preaching of Buddhism to devout and responsive listeners is another evidence of the revival of Buddhism. A great number of articles on Buddhism appear in local newspapers; booklets and pamphlets are published very frequently and they are eagerly read by many Buddhists. There is a large percentage of literates in Burma.

PROMOTION OF THE FAITH

The Government of the Union of Burma and Buddhist leaders and priests rose to the occasion and took this opportunity of promoting the Faith. Some important measures have been taken during the last ten years by the leaders. Every effort has been taken by them to revive and revitalize Buddhism in Burma.

The Government went to the extent of enacting certain acts to promote Buddhism in Burma. In 1950 the Government passed the Pali University and Dhammacarya Act to promote the study and research of Buddhist Scriptures and the training of Buddhist clergy. The Government allotted large sums of money towards the implementation of this Act year after year. Another Act was passed called the Vinichaya Thana Act and the Buddha Sasana Council Act. These Acts enabled the leaders to establish the clergy councils and a general Buddhist Council. By the Buddha Sasana Council Act religious measures and reforms can be undertaken by the government through the Council.

THE RENOVATION AND BUILDING OF PAGODAS

Many old neglected pagodas (Buddhist temples) have been rebuilt and some of those which were damaged by war and earthquake are being reconstructed. New pagodas are also being built here and there.

General Cunningham of the British Army in 1851 discovered the sacred relics of the two disciples of Lord Buddha, Sarputta and Maha Moggalana, at one of the three principal stupas (sacred pillars) at Sanchi in India. He took these sacred relics to the British Museum in London and there they were preserved. Recently these relics were returned to the Government of India by the British Government. These sacred relics were received by thousands of devotees wherever they were taken in many parts of India and Ceylon. They were also brought to Burma three years ago and great enthusiasm was displayed by devotees everywhere in Burma when these sacred relics were taken around in the country. These sacred relics were enshrined last year in Sanchi at a ceremony in which the Prime Minister of Burma and the Prime Minister of India and several hundred representatives from many Buddhist countries and several thousand devotees from India took part.

The Prime Minister U Nu of Burma was able to secure by special request portions of the sacred relics of these two disciples for the worship of the peoples of Burma. A high plateau land about two miles out of Rangoon is the site of a former Pagoda and known as 'Sri Mangala Plateau'. This site was chosen for the erection of a new Pagoda to enshrine these portions of the sacred relics of the two disciples of Lord Buddha. The Pagoda known as 'Kaba-Aye Pagoda' (World Peace Temple) was rebuilt and completed in 1952. The encrowning and the enshrining ceremonies were conducted in March 1952. Hundreds of thousands of people from all over Burma as well as representatives from India and Ceylon attended the ceremony. The Pagoda is constructed in such a way that it contains a strong room in the centre as a reliquary which can be opened on occasions for the exposition of the sacred relics. This Pagoda is built as a symbol of the coming of Universal Peace to the World through the spread of Buddhism.

THE STUDY OF RELIGION

It is known that examinations in the study of the Buddhist Scriptures were held annually by the Burmese Kings from the beginning of the seventeenth century until the British annexation of Upper Burma in 1855. Attractive prizes were given to successful candidates. The British Government resumed the practice in 1895 and continued till the outbreak of the last World War. During the last forty years the examinations known as 'Pariyatti Examinations' were held in twenty centres. In addition to that an examination known as 'Dhammacariya Examinations', were also held for teachers of religion. These examinations were resumed in 1947 and are being continued.

Pali is the language of the Buddhist Scriptures and has been studied by monks and learned men throughout the many centuries. In the days of the Burmese Kings, Pali was a compulsory subject in all the schools. The Government of the Union of

Burma passed in 1950 an Act known as 'The Pali University and Dhammacariya Act'. A Pali University has been established under this Act. There are 22 constituent colleges and 114 Dhammacariyas (teachers) in the country.

An examination was started in 1948 known as 'Tipitakathara Examination' (knowing the Scriptures by heart). The curriculum covers the whole of the Buddhist Scriptures together with all the commentaries and the students must learn by heart the entire scriptures and be able to expound every passage of Scripture. It is claimed that it is by far the hardest examination in the whole world.

There is a collection of the most valuable precepts for the lay people containing 38 beatitudes called the Mangala Sutta. It is the first book every Burmese boy and girl had to learn for many centuries in the past in the days of the Burmese kings. During the war in 1944 and 1945 Mangala Sutta Examinations were held in Rangoon and out of 10,000 school boys and girls who sat for the examinations, 8,000 passed. The Young Men's Buddhist Association (Y.M.B.A.) has continued to conduct these examinations every year. In addition to all these the Government is taking steps to introduce the teaching of Buddhism in all the schools and in the Rangoon University and its constituent colleges.

THE WORLD MISSION OF BUDDHISM

U Chan Htoon, the Attorney General in Burma and leader in the Buddha Sasana Council, said as follows: 'Now we are threatened with another global war and total annihilation of mankind. The people of the world are greatly alarmed and very anxious to find some way out of this impending catastrophe. Buddhism alone can provide the way, and thus the World Buddhist Conference was held in Ceylon during May 1950. It was attended by Buddhist delegates from 29 countries, including delegates from almost every important country of the West; and one thing was noticeable at the Conference, and that was the unanimous belief of all those people present there that Buddhism is the only ideology which can give peace to the world and save it from war and destruction.

'What was aimed at the Buddhist conference was not to attempt to convert the followers of other religions of the world into Buddhists. But what we hoped for was this: people may profess any religion they like, but if their moral conduct is such as is in conformity with the principles of Buddha's teachings, or in other words, they lead the Buddhist way of life, then there will be everlasting peace in the world. The present is the opportune moment and long-hoped-for time to win the West over to the principles of Buddhism. We also see unmistakable signs and indications that the time has come for the revival of the Buddhism in India, the country of its origin.'

U Chan Htoon supported the enactment of a Bill to establish a Buddhist Central Organization for the Union of Burma, whose primary objects are to propagate Buddhism in other lands and to lay a solid and lasting foundation of Buddhism in Burma. Speaking about this Bill, U Chan Htoon said, 'We are of the firm conviction that the time has come for us to make every one in the country live according to the Teachings of the Buddha. All aspects of national life, including civilization, culture, literature, law and customs, etc., of all the indigenous people of Burma have risen from and still have their roots in Buddhism. According to history, Buddhism has taken root in Burma for more than 2,000 years, and Burma may be said to be the leading Buddhist country.'

U Nu, Prime Minister of Burma, said as follows: 'The Council would send Buddhist Missions abroad in the same way as other countries have been sending their missions here. Another object is to counter the machinations of those who are out to destroy the very foundations of our religion. In introducing this Bill it is far from our intention to disparage in any way other religions like Mohammedanism, Hinduism, Christianity or Spirit worship. We have been prompted by the sole consideration to combat effectively anti-religious forces which are raising their ugly heads everywhere.'

THE SIXTH GREAT BUDDHIST COUNCIL

The Sixth Great Buddhist Council known as the Chattha Sangayana was held in Burma for two years beginning from the Full Moon day of May 1954 and terminating on the Full Moon day of May 1956; this day was also the 2,500th birthday of the Buddha, and was observed as the most auspicious day in the history of Buddhism. The Chattha Sangayana met on the hill known as Sri Mangala (glorious prosperity), the site of the Kaba Aye Pagoda which is three miles north of the Shwe Dagon Pagoda in Rangoon.

This Council came into being through the combined and zealous efforts of the government and the people of the Union of Burma headed by the Prime Minister U Nu. It was held in a great cave known as the Maha Pasana Guha, a cave like an assembly hall with a seating capacity of 15,000, 5,000 monks and 10,000 laymen. This cave was built near the Kaba Aye Pagoda which is the centre of the Sixth Buddhist Council.

The Sixth Buddhist Council was attended by a vast congregation consisting of foreign Buddhist leaders, 2,500 Sangiti-Karaka bhikkhus and several thousand Maha Theares from India, Thailand, Ceylon, Cambodia, Nepal, Formosa, Malaya, Assam, Pakistan, Germany and the Cocos Islands. Over the two year period, with brief intervals, the Council met in five sessions and re-edited the Tripitaka texts which were recited and formally adopted as the Canonical texts.

INTERNATIONAL BUDDHIST UNIVERSITY

An International Institute of Buddhistic Studies has been established at a site north of the cave built for the Sixth Buddhist Council on the Sri Mangala Hill. The Institute forms part of an International Buddhist University, contributing to higher academic studies and research in Religion, History, Art and Culture with Buddhism and South-East Asia as the central focus. For this purpose a well equipped library and a museum are included in this project.

This advanced International Institute is considered to be the answer to the postwar disintegration of moral and spiritual values in South-East Asia. The leaders of Buddhism in Burma are convinced that Buddhism, if brought alive in the hearts of its adherents, can restore moral purpose and the spirit of compassion. Therefore Burma as a new and forward looking nation, faithful to Asian traditions and to Buddhism, has taken the lead in restoring Buddhism to its appropriate rôle. This Institute is therefore considered to be the repository of the traditional wisdom as known to and interpreted by the Buddha himself and as handed down through the continuous succession of 'Achariyas' (teachers).

THE WORLD FELLOWSHIP OF BUDDHISTS

A World Buddhist Congress was held in Ceylon in 1950. Buddhists of both the Theravada and the Mahayana sects were present at this conference with a total of 190 delegates representing the thirty countries. The World Fellowship of Buddhists was inaugurated at this Conference. A World Buddhist Conference was held subsequently in May 1952 at Hirosaki, Japan, and this was followed by a second Convention of World Fellowship of Buddhists in September 1952. Two hundred delegates from 25 countries gathered together at this Conference. A third World Buddhist Conference was held in Burma in 1954 coinciding with the inauguration of the Sixth Buddhist Council. A fourth World Buddhist Conference was held in November 1956 attended by 400 delegates from 34 countries. This conference was held in Lumbini in Nepal, the birthplace of Buddha, and coincided with the 2,500th birthday of the Buddha. Burma played an important part in all these conferences.

Every Buddhist in Burma as well as in any other country is exhorted to commit himself seriously to the task of the proclamation of the Dhamma, the religion of the Buddha, to the whole world. The organizations connected with the revival of Buddhism in Burma have committed themselves to the task of the proper education of Buddhist children, social work by the Buddhists, restoration and improvement of the Buddhist worship places, establishment of places of social work, the preparation of a universally acceptable Buddhist calendar, the establishment of an international Buddhist university and the promotion and spread of the teachings of the Buddha throughout the world.

A Study of Christian Terminology in Tamil

D. RAJARIGAM

‘A phase of the influence of Christianity, although only in part in contrast with the culture in which the faith was set, was its chief effects on language. This was seen in a variety of ways. One which was little short of revolutionary was the new meaning which Christianity gave to certain words, some of them in familiar use. In attempts to express deepest convictions and central beliefs, Christians sometimes coined new terms.’¹ This is quite true in the case of Tamil. The pioneer missionaries had innumerable difficulties in expressing Christian conceptions into Tamil. They were struggling with the problems of unfamiliar thought-forms and with the recalcitrance of the Tamil language that has grown out of Hinduism. At times the translators took over certain Sanskrit terms, Tamilized them, emptied them of the old content and endeavoured to fill them with distinctively Christian meaning. When such a solution was not possible, they coined new terms. The following Tamil Christian terms are but a few examples to illustrate the above-mentioned facts.

(1) *God* :—In the very early translations of the Bible and other books, both in the Roman Catholic and Protestant churches, the term *sarva īśvara* (Sanskrit, meaning God, the Lord of all) was used. Later on, in the ‘Fabricius Version’ (1796), *parāparan* (Sanskrit, meaning God, the Most High) was introduced, as *sarva īśvara* means the God Siva in Hinduism. The term *parāparan* also is found in Hindu literature as a neuter noun. It was changed into the masculine singular by the addition of the Tamil masculine singular suffix to signify a personal God.

In the ‘Union Version’ (1871) the term *devan*—a Tamilized form of the Sanskrit *deva*—was introduced. The Sanskrit *deva*, the Greek *theos*, and the Latin *deus* are all from the same root, the basic idea being shining, then, shining sky, day, sky-god, god. Even as in the Septuagint the word *elohim* is translated by the Greek *theos*, in the ‘Union Version’ it is translated by the Sanskrit *deva*, emptying it of its former content.

In Hinduism *deva* is used both in the singular—to mean one God, and in the plural—to mean the various gods, objects of

¹ Latourette, K. S., *A History of Christianity*, p. 250.

worship and celestials. The celestials are of four classes. There are thirty-three thrones or principalities, each chief being at the head of ten million *devas*. There is also a conception that human souls, in their stage, attain the status of *devas*. So this term *devan* does not signify in Hinduism the one true God, as it does in Christianity.

In the 'Revised Version' (1936) the Tamil word *kaḍavuḷ* is used. It means He who transcends speech and mind. This word is void of specific Hinduistic conception.

(2) *Incarnation* :—The Sanskrit word *avatār* is used to denote incarnation. The root meaning of this word is descent. It is used in Hinduism to denote the different descents of God. In Hinduism there are vague notions of God becoming man. In Śaiva Siddhānta the God Śiva is said to appear in human shape to help his devotee. This, however, is not incarnation, according to Christian conception, but only an appearance in human shape, a theophany.

Nearer to the Christian doctrine of incarnation comes the Vaishnava idea of *avatars*, descents of God. The aim of such *avatars* is given in the Gita, IV-8. 'For the protection of the good, for the destruction of the wicked and for the establishment of the law, I am born from age to age.' Apart from the *puranic* idea of non-human *avatars*, there are a number of differences between the idea of *avatars* and the Christian doctrine of incarnation. *Avatars* are mythical ; they appear from age to age ; they are limited in respect of place and time ; whereas the incarnation of Jesus Christ is universal, unique and historical. Hence this term is not only inappropriate, but also misleading, if used to denote the incarnation of Jesus Christ. To avoid this difficulty some Christian authors have used a Tamil expression, *manuda urpavam*, meaning 'becoming man'.

(3) *Satan* :—The Hebrew word *satan* is denoted by a similar word in Tamil, *sāttān*. Evidently this is a transliteration of the Hebrew word *satan*. In Urdu it is *shaitān*. There is, at the same time, a pure Tamil word, *sāttan*, the only difference between this and the transliterated word, *sāttān*, being that the second 'a' in the former is short. The Tamil word *sāttan* means Ayanār, Arhat, Buddha, a chastizer or punisher. Moreover, in Hinduism there is no conception of the enemy of God who tempts man to sin. Therefore this term *sāttān*, the transliteration of the Hebrew word, *satan*, is intelligible in its Christian connotation to the Christians only, and hence it affords a handicap to the evangelists.

(4) *Life* :—This is rendered by the Sanskrit word *jīva*. It is Tamilized into *jīvan*. This word has the meaning of life, the breath of life, in common usage. It also means soul in Śaiva Siddhānta. In Hinduism there is another word for soul, namely *ātman*. This is used in Tamil Christian literature to denote the soul. To the non-Christians the word *jīvan* does not convey the Christian connotation life, life eternal (John 1:4).

(5) *Vanity* :—The Sanskrit word *māyā* is used to signify

vanity. *Māyā* is a specific Hinduistic term. In Hinduism, among the various concepts of *māyā*, we can see its two main facets, namely the world, negatively; and God or reality, positively. *Māyā* in its negative sense stands for the illusory character of world-life and of the empirical universe; and in its positive sense it stands for the reality of the *ātman* (soul) and the mysterious workings of God's power, or creative energy.¹

Vanity in the Bible refers to what is impermanent and unsubstantial (Ps. 62:9; Rom. 8:20). It has another Biblical sense, namely emptiness (Eze. 13:8).² The religious idea of the world as a baffling mystery is very well known to every ordinary Hindu. So when the Tamil Christians use this term, referring to the world as *māyā* world, it is ambiguous.

(6) *Righteousness*:—This is rendered by the Sanskrit word *nīti*. This word means equity, justice, right conduct, morality and law. In these usages it is found in Hindu literature. In court language it means equity or justice. In common usage it means justice, as well as right conduct.

In the Tamil Bible it is used in all places where *dikaiois*, *dikaioima*, *dikaiois* and *dikaioisune* are used. The expression 'righteousness of God' (Rom. 1:17) was difficult to be understood even by Luther at first. 'He himself says, "I laboured diligently and anxiously, as to how to understand Paul's word in Rom. 1:17", where he says that the righteousness of God is revealed in the Gospel. I sought long and anxiously for the expression of "justitia dei", "the righteousness of God", blocked the way.'³ So it is no wonder that the Sanskrit word *nīti* in the Tamil Bible, with its various shades of meanings, does not help the Tamilian to understand the Biblical concept of righteousness of God. But it cannot be helped.

(7) *Faith*:—This is rendered by the Sanskrit word *viśvāsam*. This is a typical example to substantiate the fact that the pioneers have given new meanings to certain familiar words, after struggling hard to find the exact equivalents. They took this Sanskrit term, emptied it of its old content and poured into it the Christian conception of faith. This word commonly means faithfulness, trust. Though the Tamil Bible underwent about half a dozen revisions, this is left unchanged. In the Christian connotation it is still a Christian-Tamil word.

(8) *Hope*:—The Tamil word *nambikkai* is used to mean hope. The verb *nambu*, from which this verbal noun is derived, has the following meanings: (i) to long for, to desire intensely; (ii) to trust, confide in, to rely on; (iii) to expect.

The Greek word *elpis* signifies, in the New Testament, not simply an expectation of something future, as in classic Greek, but a well grounded expectation, and a gladly and firmly held

¹ *The Concept of Maya*, by Devanandan, P. D., pp. 11-12.

² *A Theological Word Book of the Bible*, by Richardson, A., pp. 273-274.

³ *Commentary on Romans*, by Bp. Nygren, p. 90.

prospect of a future good. The Tamil word *nambu* is very commonly used in spoken Tamil in the sense of trust and expect. Though the idea of time is connected with the sense of expectation, it need not necessarily be well grounded or firm, nor that what is expected should be only good. Hence the inadequacy of this word as an equivalent for *elpis*. *Nambikkai* was used in the Fabricius and Union Versions for *elpis* (1 Cor. 13:13). In the Revised Version it was changed into *nan-nambikkai* (good hope). It is definitely an improvement; but it has to be a firm good hope!

(9) *Circumcision* :—This is rendered by a newly coined Sanskrit term, *virutta-sēdanam* (*virutta*, circle; *sēdanam* cutting). This is a literal translation of circumcision. This is unintelligible to the non-Christians, a fact which can easily be ignored.

(10) *Gospel* :—This is translated by a newly coined word from Sanskrit, *suvisēcham*. The literal meaning of this compound word is good news, and thus it is a literal translation of the Greek word for Gospel.

(11) *Cross* :—The Syriac word, *slibo*, was transliterated into *sliba* (Malayalam) and *siluvai* (Tamil) to mean cross. The origin of this word is to be traced back to first century A.D., when the cross was brought into South India. It has now become a well-known word throughout the Tamil country.

Besides the above-mentioned few examples of the new vocabulary, brought by Christianity into Tamil, there are some more transliterated words. *Apōsthalar* (apostles), *pariseyar* (pharisees), *sathuseyar* (sadducees) are some of them. With its special vocabulary, Christianity has, on the one hand, enriched the Tamil language. On the other hand, Christian Tamil has achieved its own particularity.



The Cross is the symbol of eternity in the midst of history, but it also signifies the unconcealed rejection of eternity by history. It symbolizes God's love for man, but at the same time it portrays man's hatred of God. . . . Viewed from the side of God it is the symbol of 'It is finished', but viewed from the man's side it is meaningless and defeat.

The Interpretation of Philippians 2:5

A. T. HANSON

The Greek of this difficult phrase is: *τοῦτο φρονεῖτε ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ Ἰησοῦ*. The only significant textual variant is that of the Received Text, which reads: *τοῦτο γὰρ φρονείσθω*, but it is not well supported, and looks like an attempt to simplify an obscure passage. The R.V. translates:

‘Have this mind in you, which was also in Christ Jesus.’

Obviously this is a translation which cannot easily be got out of the text: this is shown by the differences among commentators as to what word exactly is to be understood in the Greek in order to get this translation. Ellicot, Alford, and Lightfoot all supply *ἐφρονεῖτο*, but Moule suggests *ἐφρονήθη*. This difficulty has led some modern commentators to adopt a completely different interpretation. It is with this modern interpretation that I am concerned in this article. As far as I know James Moffatt was the first to suggest it. At least he translates the phrase thus in his version of the N.T.:

‘Treat one another with the same spirit as you experience in Christ Jesus.’

This apparently secures the approval of Michael in his edition of Philippians in the Moffatt Commentaries. Even more impressive is the fact that it has captured the allegiance of the translators of the American Revised Standard Version. Their translation is:

‘Have this mind among yourselves, which you have in Christ Jesus.’

This is of course to supply *φρονεῖτε* in the Greek, which is much easier grammatically than to supply a passive. This is no doubt the main attraction of this rendering, together with the fact that it fits in well with an ‘experience-theology’ of the Pauline Epistles.

I would like, however, to point out the grave difficulties that stand in the way of this rendering.

1. Moffatt’s rendering at least does not take full advantage of the grammatical alleviation afforded by the ‘modern’ translation,

that is to say that he does not use the same word to translate the two words *φρονεῖτε* (one in the text and one supplied). To 'treat one another' is not the same as to 'experience'. The common factor he is working with is 'spirit', which of course is not in the Greek at all. The R.S.V. seems to do better, for it uses the same word 'have' (of 'mind' of course) twice, and each time rendering an active verb, whether present or supplied. But when we come to ask what it means, we run into difficulty. The R.S.V. translation can only mean that Christians should have the same experience among themselves as their experience of Christ. But can one command religious experience to order? Surely it is something that is given one, and if artificially commanded loses its value. It might be objected that all that the R.S.V. translation means is: 'Love each other as you have experienced the love of Christ', but this is to fall back into the same grammatical difficulty as the R.V. is involved in, the verb is active in the first clause and assumed to be passive in the second.

2. An even more serious difficulty is that nowhere in the N.T. as far as I know do we find any distinction between our experience in Christ and our experience in the Christian community. Moffatt's translation certainly, and R.S.V.'s by implication, indicates that our experience in Christ is one thing and our experience in the Christian church something else. But to be 'in Christ' in Paul's theology is to be in the church. This 'modern' interpretation may be legitimately suspected of being the product of nineteenth-century individualism in theology.

3. If what Paul is saying is: 'Apply in practice what you have already realized (or recognized) in Christ', there is no need for him to go on to point to Christ's example. *Ex hypothesi* they have already understood this.

4. In the account of Christ's life and death which follows, there is no hint of our experience of Christ. It is all objective and concerns what Christ has done. The very centre of it is Christ's intention, or purpose. And it is quite plain at least why Paul cites Christ's example. He wants the Philippians to follow Christ in self-abasement and self-giving for each other. He is not, at this point at least, at all concerned with the Philippians' religious experience.

I suggest therefore that this modern interpretation of Philippians 2:5 be set aside as the product of an out-of-date theology that made the mistake of imagining the religious experience of the individual believer to be the central thing in Christianity. This conclusion does not at all detract from the very real difficulty inherent in the R.V. translation. But, as we have seen, attempts to get away from the grammatical difficulty of supplying a passive verb from an active one seem to end by smuggling in a passive somehow anyway. And I am quite sure that the R.V. translation, whatever its grammatical obscurities, does at least fit in with the lesson that Paul is teaching the Philippians in this passage.

Book Reviews

The Christian East : by Nicholas M. Zernov, D.Phil. S.P.C.K. in India, 1956. Pp. 138. Re.1/75.

(Obtainable from S.P.C.K., Post Box 1585, Delhi 6.)

Dr. Nicholas Zernov is a recognized scholar of the Orthodox Church and an interpreter of the Orthodox faith and spirituality generally to the Christians of the Western Tradition. In this book his aim is to help both Christians and non-Christians in India to know more about 'that Eastern tradition of Christianity which is the religion of a large number of people inhabiting Western and Northern Asia and the Eastern half of Europe'. In his introductory chapter the author points out clearly how the history of the Church in India is different from its history in all other nations and maintains that 'only by the joint efforts of the representatives of the Eastern and Western traditions can the true character of the Universal Church be revealed to the seekers after truth among the Indian people.' Further, Christianity in India has a double significance for the Universal Church because (1) India has been the field where the Eastern and Western branches of Christianity have met each other and have been influenced by the Indian cultural climate; (2) Christianity in India, therefore, may act as a mediator in the age long rivalry which has caused such grievous losses to the Church all over the world.'

It is with this expectation that the author proceeds (after a chapter devoted to the schism between the Christian East and West) in this book to give a description of the Creed, the Mission, the Doctrine, the Worship and the Life of the Church as understood and experienced by the members of the Eastern Orthodox Church through the centuries. This descriptive narration occupies six readable chapters. After a chapter entitled 'The Orthodox Church of Malabar', the author in a concluding chapter deals with 'The Reintegration of the Church and the Task of Indian Christians'.

This concluding chapter is a challenge to every Christian to recognize in Divided Christendom today the four main interpretations of Christianity—the Oriental (Egypt, Ethiopia, Western and Southern Asia), the Byzantine (Russia and the Balkans), the Roman (Latin peoples) and the Occidental or the Transalpine (the Anglo-Saxon and Germanic races)—which have had different historical developments and each of which shows certain specific characteristics, ecclesiastical, doctrinal and liturgical.

The author is careful to state that 'the Anglican Church occupies a unique position among these diverse interpretations of Christianity, for it combines in its fold those who share both the Roman and the Occidental traditions' and hastens to add that many of its members are also in sympathy with certain trends of Eastern Christianity. Indian Christians who have been victims of Christian divisions in the past, says the author, are now in a position to make an important contribution to the ending of these divisions. But, alas, this is an oversimplification of the ecumenical task of the Indian Church! However, Dr. Zernov sees that in 'the merging of diverse Protestant denominations into one Episcopal Church' the Church of South India has provided the first step towards the reconciliation and reintegration of the Church in India. The second step should be 'the drawing together of the united Episcopal and Reformed Church with the ancient Eastern Churches of India'. The final stage in the great process of reintegration of the Church in India is the task of bringing about the re-union between the Christians of the Papal obedience and the re-united Churches of India. The Indian Christians who are plunged today in the three-fold task—evangelistic, theological and ecumenical—should do well to ponder over what Dr. Zernov calls 'the Reintegration of the Church' which is also a task laid on Indian Christians.

Calcutta

BASIL MANUEL

The Acts of the Apostles: by Harold K. Moulton, M.A. (The Christian Students' Library, No. 12; C.L.S., Post Box 501, Madras 3. Rs.3/75.)

In this commentary Mr. Moulton makes available to the Church some of the fruits of his many years of scholastic endeavour and Christian experience; as we might expect from a teacher, the style is characteristically lucid and simple. His scholarship, both in the New Testament Greek and in the Bible as a whole, has been used to bring out the different shades of meaning in *The Acts of the Apostles*, and has greatly illuminated and enriched our study of it.

Moreover Mr. Moulton's experience as lecturer has enabled him sympathetically to understand the problems that face a student in reading the Acts, and to discuss them on a student's level. His critical and historical approach not only helps to establish the historicity and integrity of the story of Acts, but also brings us nearer to the truth. The chapter analysis given by the author is immensely helpful, and so unfolds the themes of the book that even a casual reader cannot fail to notice them.

The exposition of the early chapters is typical of the author's spiritual discernment, profound scholarship and insight into the meaning of scripture. The birth of the new Israel, her struggle against an environment which did not and could not know what

the Church was, and her weaning from the old Israel, are treated in such a masterly way that an infant Church, such as the Church in India, struggling under similar circumstances and completely misunderstood by those ignorant of the conception of the Church, can take lessons from this, and distinguishing between essentials and non-essentials, can bravely go forward. Mr. Moulton clearly brings out that a living, dynamic Church is characterized by faith and not traditions and rituals, and is guided by the Holy Spirit and not by human reason.

The author makes explicit and reiterates the golden truth that a growing Church is an evangelizing Church. He is very realistic in that he does not overlook the fact that a truly evangelistic Church is of necessity a persecuted Church, but that a persecuted Church is not a Church in despair, but a joyful Church which propagates itself 'from Jerusalem to the ends of the earth'.

The introductory chapters especially those on *The Nature and Purpose of the Book*, and *The Message of the Acts to India* are arresting and open a new angle of approach to Acts as a whole. Because the writer has served the Church in India in many capacities and writes from first-hand knowledge, his analysis of the Indian situation is true and his suggestions realistic. The chapter on *The Message of the Acts to India* is a necessary and timely challenge stimulating the Church to attempt to start living out such implications of the Gospel as the elimination of caste, the practising of Christian fellowship and the eradication of social evils, implications which have either not been seen or if seen have not as yet been fully lived out.

As we read this volume we become convinced that Mr. Moulton as he wrote was caught up in the activity and purpose of the author of the Acts and so was enabled to make it intelligible and relevant to our generation in India.

Tirumaraiyar

C. SELVAMONY

The Text of the Old Testament : An Introduction to Kittel-Kahle's Biblia Hebraica : by Ernst Würthwein, translated by Peter R. Ackroyd. Oxford: Basil Blackwell. 1957. Price, 17s. 6d.

'Without textual criticism there can be no understanding of Old Testament religion, and no real Old Testament theology. Everyone who penetrates more deeply into the problems of textual criticism knows that theology and textual criticism are not two separate fields of study, but interdependent, even at the deepest level.'

So wrote P. Volz in 1936, and his words are quoted with approval by Professor Würthwein in his concluding paragraph. The last ten years have made Old Testament textual criticism an even more important and exciting study than it was at the time that

Volz's words were written. The discovery of the Dead Sea scrolls containing among other things manuscripts of the book of Isaiah and the greater part of Habbakuk, and the further finds in the same general area of fragments of nearly every book of the Old Testament make all existing treatises on textual criticism out of date. Before these discoveries were made our oldest datable manuscripts of the Hebrew Old Testament were no older than the ninth or tenth century A.D. Now we have texts of portions of it which go back at least to the first century A.D. and conceivably even two centuries earlier. Nor is it only in the area of the Hebrew text that there have been such fascinating discoveries. Papyrus fragments of the Greek translation have also come to light which also help in extending the range of our knowledge. Much of this newly discovered material is as yet unpublished, and no study of Old Testament textual problems can be at present more than provisional. But it can be said of the volume under review that it makes available to the non-specialist more of the results of this new study than has previously been given.

In estimating the particular contribution of the present volume account should be taken of the sub-title, that it is 'an introduction to Kittel-Kahle's *Biblia Hebraica*', the edition of the Hebrew Bible which is now most widely used. The third edition of this work marks a considerable advance in the study of the Masoretic text, and in order to appreciate its contribution a certain amount of orientation is desirable. This is given in part in the fifteen pages of 'prolegomena' which are placed before the text. But this is clearly inadequate to give the student all that he needs in order to appreciate the many references to manuscripts, editions, and versions found in the text-critical notes. The design of Würthwein's work is to provide a companion volume to Kittel which will enable the student to make an intelligent use of his apparatus. It can therefore be profitably referred to by every student who is reading the Old Testament in Hebrew, and since it is closely coordinated with the edition which the Hebrew student is likely to use, it should be a very helpful aid in Old Testament study.

Some of the special emphases of this work may be briefly mentioned. It gives a readily intelligible account of the development of the Masoretic text, as this has become known especially through the researches of P. Kahle. It also assists the reader in understanding the present position in regard to Septuagint studies, a field in which there is still much work to be done. In regard to the other versions Würthwein's study shows less advance, although it is a useful summary of conclusions which may also be found elsewhere. Its statement of the principles of textual criticism is clear and likely to be of assistance to the beginner. Perhaps its greatest contribution is in reproducing in a series of forty-one plates pages from some of the most important manuscripts and editions. These reproductions are often

clear enough to enable the student to try his hand at reading the original Greek and Hebrew manuscripts.

Würthwein's study cannot be the final word on the text of the Old Testament, for only after the newly discovered fragments have been adequately studied and published can we hope to have any definitive account. But for the time being, this volume is a very convenient and useful summary of the data so far as they are now accessible. The use of it by students should help to carry forward the intelligent understanding of the thought of the Old Testament.

Bangalore

M. H. HARRISON

A Faith for the Nations: by Charles W. Forman, Layman's Theological Library, the Westminster Press, Philadelphia. Pp. 94. \$1.00.

Dr. Forman presents before us the world situation today and the need of a common rational faith for real and stable peace and co-operation among the comity of nations. Without this common foundation of faith nations are unable to achieve peaceful co-existence and common good. The apparently growing unity in the world on geographical, social, political and economic fronts demands a fundamental basis of co-operation and mutual understanding. He believes that 'we have come to the point in the world's life when human unity must be established on a firm foundation'. Proximity brought about by the development of means of communication, common interests and points of similarity developed in the scientific age have no doubt contributed to the growth of world unity, but they have, at the same time, been grounds of division and disunity in other respects. Unity which is based on human effort and ingenuity cannot be real unity. 'Real unity can come only by faith in that which is not our own achievement.' Unity has to be sought in the revealed plan of God. The source is not human but divine. It is not the achievement of man but a gift of God in Christ on the Cross. The author presents Christianity (or rather Christ) as 'a faith for the nations' 'in a manner which is not at all arrogant and offensive to the relations between men of various cultures, nations, and faiths'. He does not attempt to impose Christianity upon the nations but the nations are free to accept it as a basis of promoting peace and good will among them.

The writer then answers a very pertinent question why Christianity is the surest foundation of world unity. His analysis of the subject matter and arguments are simple, convincing and challenging. He discusses also why no other faith or religion or even a fusion of the best elements of other religions can serve as a sure foundation of unity. Readers may not agree with him on all points but they will be impressed by the sincerity of effort and clearness of vision. The type of unity the world needs must

make room for diversity. The two are not incompatible but complementary to the world system.

The last two chapters deal mainly with the missionary task of the modern missionary movement. The missionary work in recent time in undeveloped countries has been subject to scathing criticism and condemnation. Some vocal and influential sections of the population in almost every country have expressed their great doubts and suspicion about missionary work in their territory and have given Christian mission the label of 'cultural imperialism'. Dr. Forman has a clear and forceful opinion on what should be the missionary task in other lands. 'The Christian missionaries are not sent to tell others how they should reform their culture but to give them the good news out of which their culture may be reborn and take on new life.' The statements made and the views expressed on this subject may be suitable topics for fruitful discussion in missionary-study groups and classes on missions.

The book may be taken as a whole in any study circle whether of teachers or of pastors and Christian workers for a series of discussion. Dr. Forman has written his subject matter in simple and non-technical language. 'It is a fresh exploration of the Christian faith, and what it can mean in the life of twentieth-century man.'

Calcutta

R. N. DAS

★

What is this invitation to 'sharing' to which the Christians on the whole have not shown much courtesy? There are different kinds of sharing, and we shall indicate why Christians are able to accept some and reject the others.

(1) Strategic Sharing.—*This intends a common stand of religious forces against the secular movements and tendencies of our age. I cannot conceive of any sensible Christian declining an invitation of this type.*

(2) Sharing in the Absolute.—*This means that we acquiesce in Christ's being made a member of the Hindu pantheon. . . . It is impossible for Christianity to accept such an invitation. As a matter of history it is only Christianity and Islam which have refused to accept this invitation and have not fallen prey to its seduction. . . .*

(3) Sharing as a Positive Relationship.—*Christianity is not afraid of seeking a positive relationship with Hinduism. It is the genius of Christianity that it brought about a creative and positive relationship between Hebraic and Greek thought. It can, and wants to do the same in India. . . . This positive relationship keeps the points of agreement and difference in their proper perspective. Sharing does not mean only emphasizing the similarities, it also means a realistic grappling with the points of difference.*

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